and soul that none can do without another. Just as in the
organism of the universe,the minutest satellite is indispensable
unto the whole cosmos, so in the realm of the spirit, there
is such an intimate inter-linking between soul and soul that
for the perfection of any one indiv^ual, it is absolutely true
none other can be dispensed with. Again, all the universe
is one whole and the nearer its parts are to each other, the
more intimately they act and react on each other. This
applies to human beings no less than to the molecules of the
physical universe. Tnis fact of mutual membership involves
great sorrows; but it involves also the gladness, happiness
and joy that there is in the world. If one man's conduct
affected no one but himself, all the beauty and nobility of
human life will be sapped at the foundation. The world
would not be a colony bound together in fellowship of glad-
ness and sorrow. It would be a vast prison in which
each man, woman and child has to serve a life-term of
solitary confinement.

God has also stamped upon all men their respective
natures and has given them their work and mission. What
that mission is, we have to ascertain and

ceaselessly endeavour
by the use of every faculty given us to work
out that purpose.
Each man, if he was enlightened, would
discover in his life a
divine purpose; an object to fulfil, which
concerned many
more than himself ; a greatness and
goodness to achieve. He
too is a prince of the line. Like Napoleon
the Great, he too,
is a child of destiny. The teaching of all
nature shows that
it must be to the end of improvement and
upward growth,
the increase in real virtue, in knowledge
and in wisdom that
man has been placed on the earth. Nature
again is a silent
and instructive preacher. We see the acorn
grow into the
oak, the maggot into the butterfly, the egg
into the bird.
The frail water lily has in it the promise of
Victoria Regia.
The wild hedge-rose some day blooms as
the iull-bosomed
queen of the garden. Shall we doubt, then,
that the human